

OUT OF THE STIRRING PAGES OF THE
APOCRYPHAL GOSPELS COMES A
SPECTACULAR TRUTH OF
THE PROPHECIES OF
CHRIST JESUS.

THE GOSPEL OF BARNABAS

by
Adam Peerlbhai

FIRST PRINT 1969
SECOND EDITION 1984

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God's Promise unto Abraham in Genesis

Prophet Abraham was born about 4,000 years ago. His wife SARAH (SAARA in Arabic) had an Egyptian handmaid HAGAR (HAJIRA in Arabic) whom Abraham took as a second wife at the express wish of Sarah, for raising an heir to him, as stated in Genesis. Hagar gave birth to ISHMAEL (ISMAIL in Arabic). God blessed Abraham and Ishmael. Later Abraham's first wife Sarah gave birth to ISAAC (ISHAQ in Arabic) and God renewed His covenant at the birth of Isaac as He had done at the birth of Ishmael. From these two sons of Abraham have sprung two great nations. The ISHMAELITES (the Arabs, from whom Prophet Mohammed had descended) and the ISRAELITES (Jews, from whom Jacob, Joseph, Moses and Jesus are descendants). So, the Jewish, Christian and Islamic faith are referred to as BRETHREN.

Genesis 21:12:

"And God said unto Abraham, let it not be grievous in thy sight because of the lad, and because of thy bondwoman in all that Sarah had said unto thee, hearken unto her voice; for in Isaac shall thy seed be called."

Genesis 21:13:

"And also of the son of the bondwoman will I make a great nation, because he is thy seed."

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QIRAAT TAPES ETC. ETC.*



OF THE GLORY OF PARADISE

(FROM THE GOSPEL OF BARNABAS)

Jesus answered: 'Hearken, and I will tell you of what manner is paradise, and how the holy and the faithful shall abide there without end, for this is one of the greatest blessings of paradise, seeing that everything, however great, if it have an end, becometh small, yea nought.

'Paradise is the home where God storeth his delights, which are so great that the ground which is trodden by the feet of the holy and blessed ones is so precious that one drachm of it is more precious than a thousand worlds.

'These delights were seen by our father, David, prophet of God, for God showed them unto him, seeing he caused him to behold the glories of paradise: whereupon, when he returned to himself, he closed his eyes with both his hands, and weeping said: "Look not any more upon this world. O mine eyes, for all is vain, and there is no good!"

'Of these delights Isaiah the prophet said: 'The eyes of man have not seen, his ears have not heard, nor hath the human heart conceived, that which God hath prepared for them that love him." Know ye wherefore they have not seen, heard, conceived such delights? It is because while they live here below they are not worthy to behold such things. Wherefore, albeit our father David verily saw them, I tell you that he saw them not with human eyes, for God took his soul unto himself, and thus, united with God, he saw them with light divine. As God liveth, in whose presence my soul standeth, seeing that the delights of paradise are infinite and man is finite, man cannot contain them; even as a little earthen jar cannot contain the sea.

'Behold, then, how beautiful is the world in summer-time, when all things bear fruit! The very peasant, intoxicated with gladness by reason of the harvest that is come, maketh the valleys and mountains resound with his singing, for that he loveth his labours supremely. Now lift up even so your heart to paradise, where all things are fruitful with fruits proportionate to him who hath cultivated it.



amverse faraone con lo exercito suo^a. Racordative di isoue che fece fermare il solle; di samuel che fece spaventare lo innumerabile exercito di filistei^a. helia fece piovere il fuoco dal cielo. heliseo risuscito uno morto be tanti altri profeti santi li quali con la oratione quanto dimandavano otenevano. Ma chostoro in uero non cerchavano loro nele chosse loro, ma solo perchauano dio he lo honore suo.

XXXIX.

Disse allora iouane, bene hai detto ho maestro ma ej manca di sapere chome pecho homo per superbia. Risposse essu auendo dio scaziato satana he gabriel angello purificato quella massa di terra doue satana haueua sputato. Dio chiese ogni chomra che uiue si co animali che uoliano chome quelli che chamicano be nuotano be adorno il mondo di quanto elgia. Vno giorno si apresso satana alle porte del paradiso. he ueduto li chauali che manggiavano herba dinotio allora che se quella massa di terra ricouera hanima sarebe allora grane trauaglio he pero lo utile loro saria il chalpestrare quella terra per modo che non fusi piu bona da niente. si destorno li chauali he con empito si possero per chorere sopra quella terra. la quale giaceua fra gulgi he rose onde dete spirito dio ha quella parte di terra immonda sopra la quale stana il sputo di satana che gabrielo haueua lenato dalla massa. he suscito il chane il quale latrando riempite li chauali di paura he fugirno. allora dio dette la anima al beuo^a chostando tutti li angeli santi sic benedeto il santo nome tuo ho dio signore nostro^a. salito im piedi adiamo uisite in haere una scritta rilucente chome il solle la quale diceua. nie solo uno dio he machometo he nostro dio^a. and aperse la bocca sua adamo he disse. io ti ringrazio ho sigg^are dio^a.

فرق ليعون ذكر [ذكر فرى ليعون]

الله خالق.

لا اله الا الله معتمد رسول الله.

رسول الله صلى الله عليه وسلم لا اله الا الله.

معتمد رسول الله صلى الله عليه وسلم.

opened the Red Sea, and there drowned Pharaoh and his host^a. Remember Joshua, who made the sun stand still^b, Samuel, who smote with fear the innumerable host of the Philistines^c, Elijah, who made the fire to rain from heauen^d, Elisha raised a dead man^e, and so many other holy prophets, who by prayer obtained all that they asked. But those men truly did not seek their own in their matters, but sought only God and his honour^f.

XXXIX.

Then said John: "Well hast thou spoken, O master, but we lack to know how man sinned through pride."

Jesus answered: "When God had expelled Satan, and the angel Gabriel had purified that mass of earth whereon Satan spat, God created^a everything that liveth, both of the animals that fly and of them that walk and swim, and he adorned the world with all that it hath. One day Satan approached unto the gates of paradise, and, seeing the horses eating grass, he announced to them that if that mass of earth should receive a soul there would be for them grievous labour; and that therefore it would be to their advantage to trample that piece of earth in such wise that it should be no more good for anything. The horses aroused themselves and impetuously set themselves to run over that piece of earth which lay among lilies and roses. Whereupon God gave spirit to that unclean portion of earth upon which lay the spittle of Satan, which Gabriel had taken up from the mass; and raised up the dog, who, barking, filled the horses with fear, and they fled. Then God gave his soul to man^d, while all the holy angels sang: "Blessed be thy holy name, O God our Lord^e."

Adam having sprung up upon his feet, saw in the air a writing that shone like the sun, which said: "There is only one God, and Mohammed^f is the messenger of God^f." Whereupon Adam opened his mouth and said: "I thank thee, O Lord my God^e, that thou

^a Account of the drowning of Pharaoh. ^b The Chapter of Adam. ^c God created. ^d God created Adam. ^e God is sovereign. ^f There is no god but God, and Mohammed is the prophet of God. ^g Adam saw over the Garden a writing of light saying this sentence, "There is no god but God, and Mohammed is the prophet of God."

¹ See Exod. xiv. xv. ² See Josh. x. 10 sqq. ³ See 1 Sam. vii. 5 sqq. ⁴ See 1 Kings xviii. 36 sqq. ⁵ See 2 Kings iv. 32 sqq. ⁶ Cp. 10, 35^a; here first mentioned by name—elsewhere 47^a, 57^a, 58^a, 103^a.

Commence reading from last paragraph

Then God gave His soul to man, while all the holy angels sang: "Blessed be Thy Holy Name, O God our Lord".

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(continued on page 10)

Edited and translated from the Italian Manuscript in the Imperial Library in Vienna by Lonsdale and Laura Ragg — Oxford (1907)

mio che ti sei dignato ohrearmi ma dimi ti preggio che chomesa uole dimontiare quelle parole. machometo nontio di DIO^a uie stato altri homeni auanti di me. allora disse DIO sia tu il benuenuto ho seruo mio addamo io ti dichio che tu sei il primo homo che io habia ohrento. he quello che tu hai ueduto he tuo fiolo^a il quale stara ha uenire al mondo per molti hanni
 41^a he sera nontio mio^a per il qualle ho chres to ogni chomesa. il quale dara luce al monddo quando uenira la chui anima he intuno splendore celleste chollochata secanta millis hanni auanti che io faceai chomesa ueruna. prego adamo DIO dicendo signore concedime quello scritto sulle ongie deli mei dite delle mani. allora DIO dette al primo homo suli diti maggiori quello scritto. sul dito dela ongia della mano destra diceua uie sollo uno DIO^a he sulla ongia del dito sinistiro diceua; machometo he nontio di DIO^a. allora con affeto paterno basacio il primo homo quelle parole he si frego li ochij he disse. sia benedeto quel giorno che uenirai al mondo. Vedendo DIO^b lomo sollo disse non e bene che stia sollo pero feccello dormire he presa una choseta da la parte del chore. riempiendo il locho di charne fece di quella choseta heua he detella ha addamo per sua consorte. poe li ambi dai padroni del paradisso alli qualli disse. becho chio ui dono oggni fruto ha mangiare ecetto li pomi he il frumento delli quali disse. guardate che ha modo ueruno ne mangiate di quosti fruti^c perche rimscirete inmondi talmente che io nom patiro il stare
 42^a uostro quini. | ma ui uociero fuori he patirete grande miserie.

محمّد رسول الله.

بعد فراغ حمد الله تعالى سئل آدم ايسى محمّد رسول الله يا ربنا^d

من هذا منه.

قال الله تعالى يا آدم هذا يكرن من اولادك اذ جاء الى الدنيا^e جاء.

رسولاً من عندنا خلقت المخلوقات لاجله منه.

رسول الله.

لا اله الا الله.

محمّد رسول الله^f.

وضع الله تعالى على ايهام الادم الهمنى لا اله الا الله مكتوباً وعلى^g

ايهام اليسرى محمّد رسول الله منه.

ولا لدنيا شهراً منه^h. الله يمصر.

hast designed to create me; but tell me, I pray thee, what meaneth the message of these words: "Mohammed is messenger of God"^a. Have there been other men before me?

'Then said God: "Be thou welcome, O my servant Adam. I tell thee that thou art the first man whom I have created. And he whom thou hast seen [mentioned] is thy son^a, who shall come into the world many years hence, and shall be my messenger^d, for whom I have created | all things^e; who shall give light to the ^{41^a} world when he shall come^f; whose soul was set in a celestial splendour sixty thousand years before I made anything."

'Adam besought God, saying: "Lord, grant me this writing upon the nails of the fingers of my hands." Then God gave to the first man upon his thumb that writing; upon the thumb-nail of the right hand it said: "There is only one God^a," and upon the thumb-nail of the left it said: "Mohammed is messenger of God^a." Then with fatherly affection the first man kissed those words, and rubbed his eyes, and said: "Blessed be that day when thou shalt come to the world."

'Seeing the man alone^b, God said^c: "It is not well that he should remain alone." Wherefore he made him to sleep, and took a rib from near his heart, filling the place with flesh. Of that rib made he Eve, and gave her to Adam for his wife. He set the twin of them as lords of Paradise, to whom he said: "Behold I give unto you every fruit to eat, except the apples and the corn^d whereof he said: "Beware that in no wise ye eat of these fruits^e, for ye shall become unclean, inasmuch that I shall not suffer you to remain here, | but shall drive you forth, and ye shall suffer ^{42^a} great miseries."

^a Mohammed is the prophet of God. ^b And when the praise of God was ended, Adam asked: 'By Mohammed the Apostle of God, O our Lord, who is this?' And God said: 'Adam, this shall be one of thy sons. When he cometh into the world he shall come as an Apostle from me. The creature have been created on his account.' And the prophet of God. ^c There is no god but God. ^d Mohammed is the prophet of God. ^e God placed in writing on the right thumb of Adam 'There is no god but God,' and on the left thumb, 'Mohammed is the prophet of God.' And God seen. ^f And approach not a tree. And.

^a Or brought whom; cp. John i. 9. ^b Cp. John i. 9. ^c See Gen. ii. 18 sqq. ^d Cp. Gen. ii. 16, 17; for corn as forbidden fruit in Mohammedan tradition see Introduction.

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Edited and translated from the Italian Manuscript in the Imperial Library in Vienna by Lonsdale and Laura Ragg — Oxford (1907)

Document obtained by Author directly from Vienna

Foreword by Councillor Gulzar Khan

Mr. Adam Peerbhai became the first Muslim in the World to obtain and publish Documents of Gospel of Barnabas in 1967. He was honoured by Pakistan in 1975 having been invited to the World Seminar. His Madressa Books are used all over the World.



Councillor GULZAR KHAN
(A Cape Town City
Councillor)

The inspiring and entrancing endeavour to explain and establish justice brings dignity, strength and understanding to the **Prophecies of Christ**. In unearthing the truth — a really difficult task of an arresting nature — the pivotal objective achieved is commendable.

Because it rises superior to his other works, this should go down as a personal triumph of the creative mind of a young man who has given to the Islamic world the useful contributions, "**Glory of the Jesus in the Koran**", and "**Women of Evil and Islam**". The author, Mr. Adam Peerbhai, received his early education at the world-renown Aligarh Muslim University in the United Provinces of India (Uttar Pradesh). Here he showed his early prowess as a cricketer, a spirited public speaker, and his insatiable thirst for writing.

The vain and impotent past has branded Islam. In the happy reverse of all the portentous despair, we turn from the disgusting caricature to the real image, to enable us to expand our hearts and minds to rise — uplifted without pride. Falsity brings the opponents to shame. The grand truth has been powerfully portrayed. The concealed **Gospel** emerges as a monument of learning amid the blessings of the future in a superb form of glory.

The hatred bestowed on Islam by the implacable past has been destroyed forever, and the grandeur of Islam distinguishes itself to surround the whole world with sympathy, charity and fraternity. Let us all get together to yield to the call of the Creator whose love raises and spreads its branches over generations of humanity to rescue and relieve through the **Majesty of His Mercy**.

Missing Documents from the Gospel of Barnabas

Introduction

Awaking from a dreamless sleep, to call upon fellow humans amid the perpetual hope for emancipation from the enforced hours of darkness is the grim story of the humiliation of humanity. It is a story of the unrest of man's bosom to uncover the eternal conflict between **truth** and **untruth**, between **darkness** and **light**, to wrest honour from humiliation. It is a call to man, who is foolish and corruptible, to his undying capacity for spiritual resurrection.

The sacred flame of truth has burned in the hearts of people through all the centuries of our history to give life new dimensions. It needs no spectacle of immensity for the masterly recapitulation of the incredible, that might astound the mind and dash us against the unseen rock, to unfold the unbounded and matchles **truth**. The intensely dramatic documents of **Jesus** throws new light on his prophecies. So intimate is this discovery and yet so wide is its ramifications that it could have a profound effect on our souls. It will sink into the inner recesses of the heart to stay there forever. It will move the depths of the human emotion to give it radiance, power and a perpetual hope for supreme happiness.

In short, it is a reflection of the deep scar the bygone years have carved on the **soul of humanity** — a scar that could have the most spectacular impact on the wandering mind ever in pursuit of the hidden treasure. Humanity's highest success depends on giving the fullest possible expression to the deepest and strongest emotion, based on deep religious feeling and sensitiveness to elevate the suffering of humanity. The shape of the future depends on the solutions of our problems, and the only race that should be triumphant on earth is **the human race!**

Adam Peerbhai

History's Greatest Tragedy

Suppression of the 2,000-year Truth

We possess only the fragments of the great cycle of truth in whose centre stands the All-Mighty Creator of the Universe in merciful relation to creation. Man is making a forlorn attempt to build out of the ruins of the ancestral palace of the priests. Slowly, from barbarism and falsity, man is rising to to a higher or lower culture and civility.

To the present-day thinker therefore, it might appear fantastic that though **Saint Barnabas** was one of the disciples of Christ, yet his gospel does not appear in the New Testament, whilst lesser important ones like **Mark, Luke** and **Saint Paul** do. It is also unquestionably true that in the **Christian Archives** of the Roman Catholic Church and in the hearts and minds of its great leaders the **secret teachings of Christ** have been conscientiously preserved with the object of upholding the strength of its **high authority**.

As might be expected, the state of priesthood had every physical and worldly advantage in forcing its beliefs and practices upon the populace. On the contrary, the seekers of the truth and the ones illumined, found it necessary often to sacrifice all their worldly belongings to preserve the greater truth. But in the sanctums of their own hearts, and in the still hours of their meditations and self-examinations, they would analyse the truth in the light of the **Gospel of Barnabas**, together with the few **Bible Prophecies**, remnants of which still remain in the **New** and **Old Testament**. It exhibits without doubt, the popular priest potentate of today and yesterday, leading Christianity down to the road of '**glorious stagnation**'.

The influence of the ancient priests of past Christianity, and of today's world, though vast and for the most part seldom detected, is the visible side of **deifying Christ**. The generations have contrived through the Miracles bestowed by God unto Jesus, as necessary qualifications for conferring **divinity**. Herein remains civilisation's every-day proof of the priest-genius.

The enthralling work of Saint Barnabas, concealed 300 years after Christ (i.e. 310 years before the advent of Prophet Mohammed) constitutes a splendid legacy of truth. Without doubt, the winds of change that have been battering world religions have greatly weakened Christianity. Christianity, the prevalent religion, where it was once powerful, today is dying. In the past many things remained a mystery. But now the '**mystery of mysteries**' is being unfolded. It might frustrate the fondest hopes and aspirations of Christianity — but it also leads to the final demonstration of the prophecies of Christ fulfilled in the seventh century of the Christian era in the appearance of a divinely inspired Messenger — **Prophet Mohammed**.

There might yet be **one last** mighty struggle to conceal the **Gospel of Barnabas** still extant in the Imperial Library of Vienna in Austria. But within one's own consciousness, an attempt should be made to dispense to civilisation unselfishly, the greatest of all truths, to save being guilty unto God. Whilst the average Christian does not know of the great mysteries having been held in restraint, it should lead the serious-minded to suspect that it was not wisdom to enforce beliefs. Truth appeals powerfully to the intelligent. One may be drawn closer to the **Prophecy of Christ** fortelling the advent of Prophet **Mohammed**. Yet one has to remember that in our resplendent civilisation, another truth has not been so willingly suppressed for nearly 2,000 years. This is **history's greatest tragedy**.

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Reference numbers of Documents received from the Imperial Library, Vienna, Austria. The only known persons in South Africa to have copies of the Gospel of Barnabas are Rev. Joseph Prakasim (of the Presbyterian Church, Merebank, Durban), and Raymond Gibbs (of Crawford Street, Cape Town)

non mi chonsoleo perche doue operate luce uenirano tenebre
ma la mia chonsoleatione he sopra la uenuta dello nontio di
DIO . il quale distrugera ogni falsa opinione di me he la
100^a sua fede | dissecorera he prendera tutto il monddo . perche
choni ha promesso DIO ha abraham padre nostro . he quello
che mi da chonsoleatione he che la fede sua non hauera fine
ma sera inuolata seruata da DIO¹ . Rispose il pontifice dapo
la uenuta de il nontio di DIO² uenirau altri profeti . Rispose
iesu non uenira dapo di lui ueri profeti mandati da DIO
ma uenira grande quantita di falsi profeti de il che mi
dolgio . perche li susciterra satana per inato iuditio di DIO³
he si choprirano sotto pretesto dello euangelio mio . Rispose
herode chome he inato iuditio di DIO che uengino chotali
empij . Rispose iesu elgie inato che cholui il quale non
uolle chedere alla uerrita per sua salute chredi alla bugia
per sua danatione . onde ui diche⁴ che il monddo sempre
ha disprezato li ueri profeti he⁵ ammato li falsi chome si
poi uedere al tempo di michea he hieremia . Perche ogni simile
summa il suo simile⁶ . Disse allora il pontifice chome sara
100^b chiamato il messia he | quale segno dimostrera la sua uenuta⁷ .
Rispose iesu il nome del messia⁸ he admirabile perche DIO
proprio li pome il nome quando elgi hebe chreato la anima sua .
he chollochata intuno splendore cellesste DIO disse aspeta
Machometo⁹ che per amore tuo¹⁰ io uolgio chreare¹¹ il para
disso he il monddo . he moltitudine grande di chreature delle

دين رسول الله ابدى لانه تعالى بسفد دينه منه .

حكم الله عادل¹ . رسول الله خاتم الانبياء² . الله حافظ³ .

الجنس مع الجنس منه⁴ . والى بنى آدم⁵ .

جاءت طائفة من اليهود عيسى يسألون عن اسم النبي الذي
يبعث في اخر الزمان فقال عيسى ان الله تعالى خلق النبي في
اخر الزمان و وضعه في قنديل من نور و ساء محمدا قال يا محمد
احبر لاجلك خلقا كثيرا وبعث لك كلك فمن رضى منك فانا راض منه
و ببغضك فانا برئ منه فانا ارسلت بفوق كلامك على كل الكلام
و شريعته باقى الى ابد الابد من

الله خالق¹ . الله محب و وقاب² . محمد³ . رسول⁴ .

where ye hope for light darkness shall come; but my consolation
is in the coming of the messenger, who shall destroy every false
opinion of me, and his faith | shall spread and shall take hold of 100^a
the whole world, for so hath God promised to Abraham our
father. And that which giveth me consolation is that his faith
shall have no end¹, but shall be kept inviolate by God².

The priest answered: 'After the coming of the messenger of
God³ shall other prophets come?'

Jesus answered: 'There shall not come after him true prophets
sent by God, but there shall come a great number of false prophets,
whereat I sorrow. For Satan shall raise them up by the just
judgement of God⁴, and they shall hide themselves under the
pretext of my gospel.'

Herod answered: 'How is it a just judgement of God that such
impious men should come?'

Jesus answered: 'It is just that he who will not believe in the
truth to his salvation should believe in a lie to his damnation.
Wherefore I say unto you⁵, that the world hath ever despised the
true prophets and loved the false, as can be seen in the time of
Michaiah and Jeremiah⁶. For every like loveth his like⁷.'

Then said the priest: 'How shall the Messiah be called, and |
what sign shall reveal his coming⁸?'

Jesus answered: 'The name of the Messiah⁹ is admirable, for
God himself gave him the name when he had created his soul, and
placed it in a celestial splendour. God said: "Wait Mohammed¹⁰;
for for thy sake¹¹ I will to create¹² paradise, the world, and a great
multitude of creatures, whereof I make thee a present, inasmuch

¹ The religion of the prophet of God is everlasting, for God Almighty shall preserve his religion. *Inde.* ² God keeps. ³ The prophet of God, the seal of the prophets. ⁴ God's judgement is just. ⁵ And unto mankind. ⁶ Kind with kind (like with like). *Inde.* ⁷ Certain of the Jews came to Jesus asking the name of the prophet who will be sent in the last times, and Jesus said: 'God created the prophet at the end of time, and placed him in a lamp of light and called him Mohammed. He said: "O Mohammed, be patient, on your account (I have created) many creatures, and have bestowed all on you; and whoever hates you I am quit of him, and when you are sent your word will excel all words and your code shall last." *Inde.* ⁸ Prophet. ⁹ Mohammed. ¹⁰ God loves and gives. ¹¹ God creates.

quali te ne fare uno presente talmente che . chi te benedica sarà benedetto he chi te maledica sarà maledetto . quando io ti manderò al mondo* io ti manderò mio nuntio di salute he la tua parola sarà vera talmente . che mancherà il cielo he la terra ma non mancherà giamai la tua fede . Maometto he il suo nome benedetto . Allora il uoglio leuò le uoci dicendo he Dio mandai il tuo nuntio^b he mancometo^c uiani presente in salute del mondo .

XCVIII^d.

104^a E dato questo si parti la turba . con il pontifice he | il preside chon herode grandi dimorai facendo sopra di iesu he sopra la sua dotrina . onde il pontifice prego il preside di scrivere ha roma nel senato il tutto . il che fece il preside che pero il senato ha chompiacimento de iudei dechreto che ha pena della uita . nuno chinmai iesu namarone profeta di iudei ne Dio ne filo di Dio . il quale dechreto fu posto nel tempio in scrittura di rame . partito la magiore parte della turba resto circha cinque millia homoni romani le dome he fanciuli . li quali lassi per il uinggio sendo stati dai giorni senza pane perche per desiderio de uedere iesu si mantichorno di portarne . onde mangiorno herbe crude pero non poteuano andare chome li altri . Allora chonoscendo questo iesu hebbe misericordia di loro he disse ha filippo dove trouaremo pane per chomstoro asicche non periscano di fame . Rispose filippo signore ducento denari di oro nò potera 104^b chomprare tanto pane che ne tochi uno | peche pero ognuno . Disse allora andrea elgie quini uno fustale che a cinque pusi he doi pusi ma che choma sera fra tanti . Rispose iesu fite sentare la turba li quali sentorno sopra il feno ha cinquante he ha quaranta onde disse iesu . in nome di Dio^e he prese il pane ha prego Dio he poi speno il pane il quale dato alli discipoli he li discipoli il datore alla turba . he chon face delli pusi Mangiorno ognuno he ognuno farno intati onde

* الله مرسل.
سواء ظاهري [طاهري]

^b رسول الله.
بإلهي الله.

^c ما محمد.

that whose shall bless thee shall be blessed, and whose shall curse thee shall be accursed. When I shall send thee into the world* I shall send thee as my messenger of salvation, and thy word shall be true, inasmuch that heaven and earth shall fail, but thy faith shall never fail." Mohammed is his blessed name.

Then the crowd lifted up their voices, saying: 'O God, send us thy messenger': O Mohammed^c, come quickly for the salvation of the world!

XCVIII^d.

And having said this, the multitude departed with the priest and | the governor with Herod, having great disputations 104^a concerning Jesus and concerning his doctrine. Whereupon the priest prayed the governor to write unto Rome to the senate the whole matter; which thing the governor did; wherefore the senate had compassion on Israel, and decreed^b that on pain of death none should call Jesus the Nazarene, prophet of the Jews, either God or son of God. Which decree was posted up in the temple, engraved upon copper.

When the greater part of the crowd had departed, there remained about five thousand men, without women and children^c; who being wearied by the journey, having been two days without bread, for that through longing to see Jesus they had forgotten to bring any, whereupon they ate raw herbe—therefore they were not able to depart like the others.

Then Jesus, when he perceived this, had pity on them, and said to Philip: 'Where shall we find bread for them that they perish not of hunger!'

Philip answered: 'Lord, two hundred pieces of gold could not buy so much bread that each one should taste a | little.' Then 104^b said Andrew: 'There is here a child which hath five loaves and two fishes, but what will it be among so many!'

Jesus answered: 'Make the multitude sit down.' And they sat down upon the grass by fifties and by forties. Thereupon said Jesus: 'In the name of God^e!' And he took the bread, and prayed to God and then brake the bread, which he gave to the disciples, and the disciples gave it to the multitude; and so did they with the fishes. Every one ate and every one was satisfied.

* God sends. ^b The prophet of God. ^c O Mohammed. ^d The Chapter of food. ^e By permission of God.

^f See below, 122^a, 227^a. ^g See John vi. 5-13 and parallel.

SPANISH TRANSLATION also corroborates with Italian Translations of the GOSPEL OF BARNABAS (pages 225-227; see documents on pages 1 and 2 of this book)

SPANISH TRANSLATION on INTRODUCTION (liv) reads thus: reproduction being entirely as reflected on the Introduction page). The word "MESSIAHS" here refers to MOHAMMED — meaning the Promised One

SENATE of Rome, that by an Imperial decree none may call thee God. Jesus said, "I am not comforted with this: for from whence ye hope for light, darkness will come. But my consolation is in the coming of the Messenger of God, Who will destroy all false opinions concerning me; and his law shall run through the whole world; for so God promised our father Abraham. And above all my comfort is that his faith shall have no end, but shall be inviolable and preserved by God". The High Priest said, "Will any more prophets appear after the coming of the Messiahs?" Jesus answered, "There will come no more true prophets sent by God; but there will come many false prophets, for which I grieve; because they will be stirred up by Satan, by the just judgement of God, and they will shelter themselves with my Gospel".

Herod said, "How is it the just judgement of God that such wicked men should come?" Jesus said, "It is just that he who believes not the truth to his salvation should believe a lie to his condemnation; for the world despiseth the good and believeth the bad, as is seen in the time of Micheas and Jeremias; for one loveth his like".

The High Priest said, "What will the Messiahs be called, and how shall his coming and manner of life be known?" Jesus answered, "The name of the Messenger of God is Admirable; for God Himself gave it to him after He had created his soul and placed it in a celestial brightness. God said, Observe, MOHAMMED, for I will for thy sake create paradise and the world with a great number of creatures, of which I make thee a present: so that whoever shall bless thee shall be blessed, and whosoever shall curse thee shall be cursed. And when I shall send thee into the world I will send thee for my messenger of salvation and thy words shall be true; so that heaven and earth shall fail, but they shall never fail in thy law. MOHAMMED is his blessed name".

Then the multitudes lifted up their voices and said, "Send us, O God, Thy Messenger; come presently, O Mohammed, for the salvation of the world".

Barnabas Re-establishes the "Sacrifice of Ishmael" and Advent of Prophet Mohammed

Evidence lost in the sands of time have been pieced together. To a Christian, the **Gospel of Barnabas** resembles a forgotten culture. But beneath the great forgotten civilisation lies an amazing truth that stands as a monument of learning and achievement. It brings to fruition the remnants of a forgotten truth. Religion owes to Barnabas gratitude for relieving our bodies in chains, and our souls in fetters.

In page 105 of the **Gospel of Barnabas**, another astounding truth from the Chapter **Spiritual Endowment of the Messiah** confirms the Islamic version of the 'Sacrifice of Ishmael' and re-establishes the advent of **Prophet Mohammed**.

Then spoke God, saying to Abraham: "Take thy SON, thy first-born ISHMAEL, and come up this mountain to sacrifice him. How is Isaac first-born, if when Isaac was born, ISHMAEL was seven years old?"

Then said the disciples: "Clear is the deception of our Doctors: therefore tell us thou the truth, because we know thou art sent by God".

Then answered Jesus: "Verily I say unto you, that Satan seeketh to annul the laws of God; and therefore he with his followers, hypocrites and evil-doers, the former with false doctrines, the latter with lewd living, today have contaminated almost all things, so that scarcely is the truth found. Woe to the hypocrites, for the praises of this world turn them into insults and torments in hell...

"I therefore say unto you that the Messenger of God is a splendour that shall give gladness to nearly all that God hath made, for he is adorned with the spirit of UNDERSTANDING and COUNSEL, the spirit of WISDOM and MIGHT, the spirit of FEAR and LOVE, the spirit of PRUDENCE and TEMPERANCE; he is adorned with the spirit of CHARITY and MERCY, the spirit of JUSTICE and PIETY, the spirit of GENTLENESS and PATIENCE, which he had received from God three times more than he had given to all his creatures. O blessed time, when he shall come to the world. Believe me that I have seen him and have done him reverence, even as every prophet hath seen him: seeing that of his spirit GOD giveth to them

prophecy. And when I saw him my soul was filled with consolation, saying: O Mohammed, God be with thee, and may He make me worthy to untie thy shoelatchet, for obtaining this I shall be a great prophet and holy one of GOD."

And having said this, Jesus rendered his thanks to God.

This now, is a fascinating revelation of the private teachings not yet divulged to the masses. The purity of the character of Jesus gives boundless charm to the magnificence of a God-given wisdom unto Christ.

The **Sacrifice of Ishmael** together with the further evidence of the Prophecy of Christ in the matter of the advent of the **Prophet Mohammed** has been hidden behind a 'veil' — a veil that is intermingled with strange interpretations of the present-day. This remains as a plain and simple truth without the 'touch of allegory'. It is not susceptible to several interpretations. It gives the heretofore veiled incidents of the life of Christ. The untold secrets now remain for the public gaze.

It is for any challenger of facts to disprove that these amazing documents of '**Barnabas**' are not in the **Imperial Library** in Vienna. The roots for the liberty of our soul planted in the heart of the earth by Saint Barnabas, is that he instinctively dispensed the knowledge gained, to the disciples to convey and carry throughout the ages.

During the early ministry of Christ he sought, trained and prepared **twelve disciples**, amongst whom was **Barnabas**, to be spiritually worth, morally and ethically qualified, to perpetuate the knowledge that Christ Jesus brought to earth. The exclusion of these secrets during the **Christian Era** is a demonstration of a knowledge, which could become the most potent and powerful influences for the health and happiness of the nations. It has in the seed of the gradual elimination of the **national, international war and strife**, in an attempt to save humanity from **error and sin** — an attempt that is the **mother of the improvement of mankind**.

N.B.—In the Bible Isaac (and not Ishmael) is mentioned, as one offered for sacrifice. The further corruptive element is borne by testimony of the Gospel of Barnabas.

The Roman Catholic Church says with reference to the contents of her Bible . . .

"If anyone does not receive the entire books with all their parts as they are accustomed to read in the Catholic Church, and in the Old Latin Vulgate Edition, as Sacred and canonical, let them be anathema."

(Decree of the Council of Trent, 1546 — from page 23 of "The Bible Speaks", by Rev. W. L. Emmerson)

FRA MARINO - THE ITALIAN MONK'S TRANSLATION OF THE GOSPEL OF BARNABAS

Barnabas was one of the 120 Jews who accepted the teachings of CHRIST. He was one of the TWELVE CHOSEN ONES of Jesus. His name is omitted from the New Testament for obvious reasons. Barnabas was a Jew from Cyprus.

BARNABAS successfully recorded the teachings of Jesus as revealed to those closest to him. He recorded the teachings of Jesus as revealed to those closest to him. He recorded these in the HEBREW language in the Aramatic script. The EVANGEL of JESUS recorded by BARNABAS was read as the CANONICAL GOSPEL in the CHURCHES AT ALEXANDRIA till 325 A.D.

Emperor Constatine the Great, in his capacity as Pontifex Maximus, called a meeting of the Church Council at Nicocaea in Asia Minor in 325 A.D. At this meeting Emperor Constantine ordered the seizure of the ORIGINAL HEBREW EVANGELS in the ARAMATIC SCRIPT by LEVI and JOHN from the custody of ARIUS. These were burnt by ATHANASIUS, the BISHOP OF ALEXANDRIA. Emperor Constantine issued an EDICT that anybody found with GOSPELS similar to those in possession of ARIUS and not burning same would be immediately put to death. The GOSPEL OF JESUS recorded by BARNABAS was therefore suppressed and hidden. This Gospel of Jesus, recorded by Barnabas, was handed over to the POPE as per order of POPE ST. DAMASUS in the year 383 A.D.

Since the year 383 A.D. it has been lying in the Pope's PRIVATE LIBRARY. Only those in confidence of the Pope could read them. When POPE SIXTUS became Pope (1585—1590 A.D.) his personal friend FRA MARINO, an Italian Monk, was permitted to read these private books. He could read Hebrew-Aramaic Script. He was so profoundly impressed that he used to take loose sheets of paper, fold same to a small pocket-size note book, in which he translated the GOSPEL OF BARNABAS from HEBREW into ITALIAN, his own mother tongue, in fast running handwriting. Fra Marino accepted Islam according to the Prophecies of Jesus.

This ITALIAN TRANSLATION is now lying in the IMPERIAL LIBRARY at Vienna. A SPANISH TRANSLATION was made from it in 1709 A.D. by JOHN TOLAND and an English translation from the Spanish by DR. THOMAS MONKHOUSE. Both these were given to Dr. White Bampton in 1784 A.D.

An English translation was done by Laura Ragg and published by Claredon Press Oxford in 1907.

All these have been suppressed by the Church because they disclosed the original teachings of Jesus. The only copies which have escaped are the Italian Original in the Imperial Library at Vienna, and the English Translation with the Italian Text by Lonsdale and Laura Ragg (1907) in the British Museum, London. Of course, the SPANISH TRANSLATION has disappeared along with its English Translation altogether.

Particulars of the aforementioned has been obtained from Mahboob Kassim (F.C.I.S.), Calcutta, India. He has obtained a full photocopy of the Gospel of Barnabas from the British Museum.

Hereunder are important extracts from Chapters "THE TWELVE APOSTLES" (page 25) and "DECREE OF THE ROMAN SENATE" (page 227) of the GOSPEL OF BARNABAS, to further dispel remaining doubts in the mind of the reader.

THE TWELVE APOSTLES

Then appeared Satan unto him, and tempted him in many words, but Jesus drove him away by the power of the words of God. Satan having departed the angels came and ministered unto Jesus that whereof he had need.

Jesus having returned to the region of Jerusalem, was found again of the people with exceeding great joy, and they prayed him that he would abide with them; for his words were not as those of the scribes, but were with power, for they touched the heart.

Jesus, seeing that great was the multitude of them that returned to their heart for to walk in the law of God, went up into the mountain and abode all night in prayer, and when the day was come he descended from the mountain, and chose TWELVE, whom he called apostles, among whom is JUDAS, WHO WAS SLAIN UPON THE CROSS. Their names are: Andrew and Peter his brother, fishermen; Barnabas, who wrote this, with Matthew the publican, who sat at the receipt of custom; John and James, sons of Zebedee; Thaddaeus and Judas; Bartholomew and Phillip; James Judas Iscariot the traitor. To these he always revealed the divine secrets, but the Iscariot Judas he made his dispenser of that which was given in alms, but he stole the tenth part of everything.

N.B.—Readers may understand that in the present Bible, the New Testament the names of Barnabas and Thaddaeus are omitted and filled by Thomas and Simon Zelotes.

FROM THE GOSPEL OF BARNABAS

Jesus said:

Verily, I say unto you, that every prophet when he is come has borne one nation only, the work and Mercy of God. And so their mercies were not extended save the people to which they were sent.

But the Messenger of God, Mohammed, when he comes, God will give him as if it were the SEAL of the HAND - in so much that he will carry salvation and mercy to all nations that will receive his doctrine. He shall come with power upon the ungodly, and shall destroy idolatry - in so much that he shall make Satan confounded, for so God promised to Abraham, saying, "Behold, in thy seed I will bless all the tribes of the earth : as thou has broken to pieces the idols, O Abraham, so shall thy seed to."

Drama of the Crucifixion

Mystery

Mankind strives in vain to look beyond the heights for an answer. From the voiceless lips of the unreplying past there comes a word — these words bring new facts of the hidden secrets of Jesus, containing the formulas conveying the spirit of truth and human search. Had this magnificently real truth been permanently concealed, mankind would have lost a veritable treasure indeed. Nations would have thus fallen back into the errors of the past. Now, the lost documents have added a glimmer of hope and a majestic authenticity.

Human lips can never tell what the past civilisations have endured. Many self-styled concepts have come into the human thought. The regular amendments to the **pure text of the Bible**, corruptions cided by the taint of human error, obscured the original truth. The Gospel of Barnabas holds high the past which rises before us like a dream. **Judas**, who bore striking similarity to **Jesus**, was substituted on the Cross as part of God's plan to save Jesus from the ignominy of death at the hands of his enemies. Whilst the Bible proves Jesus died an ignoble death, the Gospel of Barnabas proves an honourable end in that he was saved and raised unto God.

The brave words out of the past stands fearlessly disclosed. The weary march in search of truth must cease. This would add to the sum of human joy, to bring a blossom to our religious life. In those assemblages of the past we see notable sects of early Christianity who subscribed to the truth that Judas was substituted on the Cross. From the dust of the dead-past are enlisted these seven names that subscribed to the '**Substitution Theory**'.

- (1) The early Basildians
- (2) The Vaselins
- (3) The Corinthians
- (4) The Carpocate
- (5) The Dositors
- (6) The Armingus
- (7) The Nazarites

These sects have brought new life to the withered leaves of the past. The non-acceptance of the seventh century truth

of Islam can be traced to the carefully developed **explosion of hate** against Islam. Decent citizens should hang their heads in shame by this atrocious attitude adopted by the past and present contemporaries. The Church Council and its leaders seek some united way to stem the forceful and magnetic tides of Islam. Sometimes, this infection of hatred is publicly exhibited. Even competing sportsmen have been unable to withstand the pernicious infestation of hate, and eventually, all have ended in wringing their hands in despair.

A new development should not baffle any clergymen, for, turning to the **Gospel of Barnabas**, we find a partial answer to the problem from the disquietening trend. The indisputable truth must help one so that generosity can take the place of selfishness, and love take the place of malice. Let humanity get together to thrust the spear through the shield and heart of falsehood, to acquire a tranquility and freshness provided by the shapeless morning air. Let us tread on the silent depths of eternal truth, avoiding thereby the desperate game of falsity and the **instincts of beasts**.

FROM THE GOSPEL OF BARNABAS

The third day Jesus said: 'Go to the Mount of Olives with my mother, for there will I ascend again unto heaven, and ye will see who shall hear me up.'

So there went all, saving twenty-five of the seventy-two disciples, who for fear had fled to Damascus. And as they all stood in prayer, at mid-day came Jesus with a great multitude of angels who were praising God: and the splendour of his face made them sore afraid, and they fell with their faces to the ground.

But Jesus lifted them up, comforting them, and saying: 'Be not afraid, I am your master.'

And he reproved many who believed him to have died and risen again, saying: 'Do ye then hold me and God for liars? for God hath granted to me to live almost unto the end of the world, even as I said unto you. Verily I say unto you, I died not, but Judas the traitor. Beware, for Satan will make every effort to deceive you, but be ye my witnesses in all Israel, and throughout the world, of all things that ye have heard and seen.'

essendo hini chonduto iuda herode lo interogo di molte
 chosse alle qualli iuda rispondeva chosse senza proposito
 negando di essere iesu. allora herode lo scernite choa tutta
 la sua chorte he facello vestire de biancho chome si veste li
 stolti he lo rinsandete ha pillato. dicendoli nō mancare
 di iustitia al popullo de israhelle. he questo scriesse herode
 perche li pontifici he scribi he li farisei. li donorno una bona
 quantita di danari. il promise habendo inteso questo da u
 seruo di herode la chossa per uadagnare hanchora lui danari
 fingena di uollere liberare iuda. onde lo fece flagellare delli
 suoi serui li qualli furno dali scribi pagati per ammazarlo
 sotto li flaggeli. ma dio che haueua dechretato¹ il successo
 riserueua iuda alla chroce axioche elgi riceuesse quella horrida
 morte che ad altri venduto haueua. non il lasse morire iuda
 sotto li flagelli nonostante che li soldati talmente il flagellorno
 che pioveua sangue la sua uitta. onde per scerno il vestirno
 di una uechia veste di purpora dicendo loro elgie choneniente
 allo nouo Re nostro. di uestirlo he inchoronarlo onde pressero
 spini he fecero una chorona chome li Re portano in chapo di
 horo he pietre preciosse. he quella chorona de spini pōssero
 sopra il chapo di iuda dandoli in mano per sephro una chana
 he facieno sedere in locho alto. al quale andauano ananti li
 soldati inclinandomi per scorno salutandolo Re de iudei. he
 estendevano la mano per riceuere doni chome chostumano li
 noui Re di donare. onde nō riceuendo niente perchoteuano
 iuda dicendo hora chome sei inchoronato stolto Re se non uoi
 pagare li soldati he seruitori tuoi. Vedendo li pontifici chon
 li scribi he farisei iuda non morire per li flagelli temendo loro
 che pillato non lo lassasse libero. fecero dono di danari al
 preuide il quale haendo riceuto dete iuda per reo di
 morte alli scribi he farisei. onde chon lui chondauano dui
 ladri alla morte della chroce. onde il chondussero alle monte
 chalsario done si suspendeua li malfattori he huiui lo
 chrucifissero mudo per maggiore scorno. iuda ueramente

asked him of many things, to which Judas gave answers not to
 the purpose, denying that he was Jesus.

Then Herod mocked him, with all his court, and caused him
 to be clad in white as the fools are clad, and sent him back to
 Pilate, saying to him, 'Do not fail in justice to the people of
 Israel!'

And this Herod wrote, because the chief priests and scribes
 and the Pharisees had given him a good quantity of money. The
 governor having heard that this was so from a servant of Herod,
 in order that he also might gain some money, feigned that he
 desired to set Judas at liberty. Whereupon he caused him to
 be scourged by his slaves, who were paid by the scribes to slay
 him under the scourges. But God, who had decreed¹ the issue,
 reserved Judas for the cross, in order that he might suffer that
 horrible death to which he had sold another. He did not suffer
 Judas to die under the scourges, notwithstanding that the soldiers
 scourged him so grievously that his body rained blood. There-
 upon, in mockery they clad him in an old purple garment, saying:
 'It is fitting to our new king to clothe him and crown him';
 so they gathered thorns and made a crown, like those of gold and
 precious stones which kings wear on their heads. And this crown
 of thorns they placed upon Judas' head, putting in his hand a
 reed for sceptre, and they made him sit in a high place. And
 the soldiers came before him, bowing down in mockery, saluting
 him as King of the Jews. And they held out their hands to
 receive gifts, such as new kings are accustomed to give; and
 receiving nothing they smote Judas, saying: 'Now, how art thou
 crowned, foolish king, if thou wilt not pay thy soldiers and
 servants!'

The chief priests with the scribes and Pharisees, seeing that
 Judas died not by the scourges, and fearing lest Pilate should
 set him at liberty, made a gift of money to the governor, who
 having received it gave Judas to the scribes and Pharisees as
 guilty unto death. Whereupon they condemned two robbers with
 him to the death of the cross.

So they led him to Mount Calvary, where they used to hang
 malefactors, and there they crucified him naked, for the greater
 ignominy.

¹ God is avenging.

¹ Matt. xxvii. 49 and parallels.

¹ Cp. Matt. xxvi. 66.

Commence reading from last
 paragraph

The Chief Priest with the
 scribes and Pharisees seeing
 that Judas died not by the
 scourges, and fearing lest Pilate
 should set him at liberty, made
 a gift of money to the governor
 who, having received it, gave
 Judas to the scribes and Phari-
 sees as guilty unto death.
 Whereupon they condemned two
 robbers with him to the death of
 death of the Cross.

So they led to Mount Calvary,
 where they used to hang male-
 factors, and there they crucified
 him naked, for the greater
 ignominy.

(continued on page 19)

Edited and translated from the
 Italian Manuscript in the
 Imperial Library in Vienna by
 Lonsdale and Laura Ragg
 — Oxford (1907)

UNFOLDING OF THE SPECTACULAR TRUTH

180

THE GOSPEL OF BARNABAS

non faceva altro che crikare Dio perchè mi hai habbandato
scondo che alge fuggite il crikatore he in me ha torto morto.
In verità dico che tanto hera simile la voce he la faccia che
la persona di iudeo he ioseph che li discipoli suoi he crikanti.
In tutto carissimo hai ucare ioseph eadè parte si partino
dalla dotrina di ioseph che ioseph loro che ioseph fassi falso
profeta, lo che chon arte magica havesse fatto li miracoli
che fece verche ioseph havesse detto che lui non morira inai
inpresso la fine del mondo, perche ha quel tempo mar
stato levato dal mudo ma quelli che restorno stabili nella
dotrina di ioseph loro herano, tanto circordati¹ da dolore
227^a uolendo loro morire eholai che in tutto hera simile ha
(127^a) ioseph che non si harchordavano quanto detto havesse ioseph.
però in compagnia della madre di ioseph andorno al monte
calvario he stetero non solo presenti alla morte di iudeo
sempre piangendo, ma per via da nichodemo he ioseph di
abarimania impetrono da il preside il corpo di iudeo per
seppellirlo, onde il leonoro di croce obò tale pianto che
certamente nuno il chredera he lo seppellirno nello monu-
mento nono di ioseph, aneddolo inulto che creto lra di
precioso onguento.

OCCVIII.

Discordosi ha chausa ognuno, eholai che scrisse chò ioseph
he iachob suo fratello andorno chon la madre di ioseph in
nazaret, quelli discipoli che non temevano Dio andorno lo
di note roborno il corpo di iudeo he lo nascondere spargendo
fama che ioseph hera risuscitato onde però molta confusione
227^a naque. | però il pontifice chomando sotto pena di hanterna
(127^a) che uareno parlarsi di ioseph nascondere che però, naque una
persecutione grande he molti furno lapidati molti baninati
he molti cacciati dalla patria, perche non potevano tacere di
telle chosse, perche la nona in nazaret chome ioseph loro
citadino morto in croce hera risuscitato, onde eholai che
scrive prego la madre di ioseph che si chontentassi di hancare il
punto perche suo figlio hera risuscitato, questo sentdo la

¹ He illi, i suoi, circordati.

JUDAS CRUCIFIXUS

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Judas truly did nothing else but cry out: 'God, why hast thou
forsaken me', seeing the malefactor hath escaped and I die
unjustly!'

Verily I say that the voice, the face, and the person of Judas
were so like to Jesus, that his disciples and believers entirely
believed that he was Jesus; wherefore some departed from the
doctrine of Jesus, believing that Jesus had been a false prophet,
and that by art magic he had done the miracles which he did:
for Jesus had said that he should not die till near the end of the
world; for that at that time he should be taken away from
the world.

But they that stood firm in the doctrine of Jesus were so
unaccompanied with sorrow, seeing | him die who was entirely
like to Jesus, that they remembered not what Jesus had said.
And so in company with the mother of Jesus they went to Mount
Calvary, and were not only present at the death of Judas, weeping
continually, but by means of Nicodemus and Joseph of Abari-
manthia they obtained from the governor the body of Judas, to
bury it. Whereupon, they took him down from the cross with
much weeping as assuredly no one would believe, and buried him
in the new sepulchre of Joseph; having wrapped him up in
an hundred pounds of precious ointments.

OCCVIII.

They returned each man to his house. He who writeth, with
John and James his brother, went with the mother of Jesus to
Nazareth.

Those disciples who did not fear God went by night (and)
stole the body of Judas and hid it, spreading a report that Jesus
was risen again; whence great confusion arose. | The high priest
then commanded, under pain of Anathema, that no one should talk
of Jesus of Nazareth. And so there arose a great persecution,
and many were stoned and many beaten, and many banished from
the land, because they could not hold their peace on such a matter.

The news reached Nazareth how that Jesus, their fellow-citizen,
having died on the cross was risen again. Whereupon, he that
writeth prayed the mother of Jesus that she would be pained.

¹ Cp. Matt. xxvii. 46; Mark xv. 34.
an assumption of Peter, see p. Introduction.

² Cp. and contrast Matt. xxvii. 62-6 and xxviii. 11-13.

³ The Spanish version makes
Cp. John xii. 30 seq.

Judas truly did nothing else
but cry out: 'God, why hast
Thou forsaken me, seeing the
malefactor hath escaped and I
die unjustly!'

Verily I say that the voice,
face and the person of Judas
were so like to Jesus, that his
disciples and believers entirely
believed that he was Jesus;
whereupon they departed from
the doctrine of Jesus, believing
that Jesus had been a false
prophet, and that by art magic
he had done the miracles which
he did: for Jesus had said that
he should not die till near the
end of the world; for at that
time he should be taken away
from the world.

(Read further on, second last
paragraph)

Those disciples who did not
fear God went by night and
stole the body of Judas and hid
it, spreading a report that Jesus
was risen again, whence great
confusion arose . . .

The high priest then com-
manded, under the pain of
anathema, that no one should
talk of Jesus of Nazareth. And
so there arose a great persecu-
tion, and many were stoned and
many beaten, and many were
banished from the land, because
they could not hold their peace
on such a matter.

Light Dispels Darkness

Whilst the ancient records never fail to bring the living and vibrant surprises for everyone, the fresh evidences bring new truth with rich rewards. Sitting beneath our contemplative shade, rapt in mighty thoughts, we gain consolation at the thought that the **King James version of the Bible**, commonly accepted up to the year 1961, was in itself quite a modification in some important points of the former accepted interpretations of the Bible. Without doubt, there has been a regular and a progressive modification of the Christian doctrines. In recent years much has been heard of **revisions, alterations, modifications** and **eliminations**. **Man** the imperfect, embarked on the mischievous, satanic plan to sap the vital truth of the **Limitless God**. This process was in operation since the first century of the **Christian Era**.

It is not necessary to be rich to be just and generous and to have a heart filled with divine affection for truth — for the original messages unto Christ were in its pristine purity. Those who tried to protect the modern intrusion of the thought (the fundamentalists) knew little of the inventions from the original. Today, as misfortune will have it, everything in the **Christian Church** is subservient to **Churchianity**. This is equally applicable to the **Roman Catholics** or **Protestants**. In reading carefully the discussions of the third, fourth, fifth and following centuries, the priests exercised consistently the '**Sole Rule**'. The resultant Christian form of Churchianity emerged as one of the most complex systems of today, as compared with the magnificent simplicity of Jesus.

As a great flash of lightning dispels darkness, so the astonishing yet simple truths of Jesus remains the test of the times. Today, we find in the Christian Churches a similar multiplicity of gods — called **saints** — involved in a ritualistic programme of direct prayers to a large number of **saints** and **mediators**. The sublime thought "**Thou shall have no other gods besides Me**" has been lost forever. The question now inevitably remains, "Does the Christian religion of today remain in the form as **divinely inspired** unto **Jesus**?" "Or is it a **man-made** system of **Pagan** or **modern ideas** carefully **fabricated to conceal rather than to reveal the great jewel of Prophecies**?" There is considerable evidence to indicate that within the '**sealed vaults of the archives of Rome**' and '**elsewhere**' — inaccessible to all but a very few — are the original documents of Jesus.

At this hour — and every hour of each passing year — somewhere in the numerous groups of **Christian Sectarian Divisions**, small committees and **Church Council Leaders** are

busy debating about the future modifications. The laborious struggle to give newer and more modern thought continues unceasingly. They exhibit thereby a satanic '**no confidence**' in the simple yet unalterable truths of Jesus.

Year after year, century after century, these debates have continued unabated. From all this, it is possible to gather the shrouded mystery of the **obscurity** of the **Gospel of Barnabas**. Saint Barnabas departed amid the curses of the past and the blessings of the future. This itself is an undiminishing form of glory. The name of Barnabas re-lives amid the acclamations of the present generations. This acclamation will continue with posterity because he was more than a disciple of Christ Jesus — he was an epoch. He had done his work. He had fulfilled the mission evidently chosen for him by Christ and designed by the Creator on high. The Supreme Will of God manifests itself as visibly in the laws of destiny as in the laws of Nature. The cradle of Saint Barnabas brought with it the last rays of hope, and the rays for the **Dawn of a Great Civilisation** . . .

CHAPTER: MESSIAH SPRINGETH FROM ISHMAEL (From the Gospel of Barnabas)

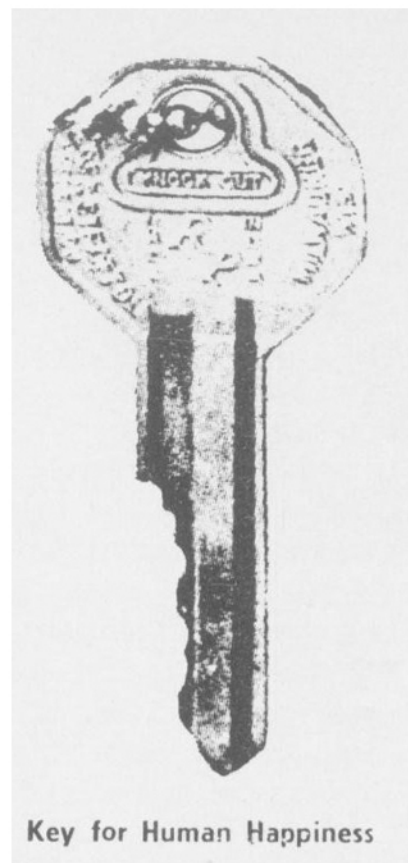
Whereupon said the scribes: 'I have seen an old book written by the hand of Moses and Joshua (he who made the sun stand still as thou has done), servants and prophets of God, which book is the true book of Moses. Therein is written that Ishmael is the father of the Messiah, and Isaac the father of the Messenger of the Messiah. And thus saith the book, that Moses said: "Lord God of Israel, mighty and merciful, manifest to thy servant the splendour of the glory". Whereupon God showed him his messenger in the arms of Abraham. Nigh to Ishmael stood Isaac, in whose arms was a child, who with his finger pointed to the messenger of God, saying: 'This is he for whom God hath created all things.'

'Whereupon Moses cried with joy: "O Ishmael, thou hast in thine arms all the world, and paradise. Be mindful of me, God's servant, that I may find grace in God's sight by means of thy son, for whom God hath made all."

Then said Jesus: 'See that thou never keep back the truth, because in the faith of the Messiah, God shall give salvation to me, and without it none shall be saved and there did Jesus end his discourse.

Conclusion— A Turn in the Telescope

Let us salute the memory of the **real Jesus** whose prophecies have been unfolded in all its glory, having been closed to the eyes of the world for centuries of its history. The verification of the indisputable truth written nearly 2,000 years ago and given only to the few **intimates** of the **Christian clergy** for **private study**, has never been known to man. It recapitulates the great truth with an illuminating simplicity. These documents bring with it the realisation of man's highest ambition in life — '**unification of the human race, peace and happiness**'.



Key for Human Happiness

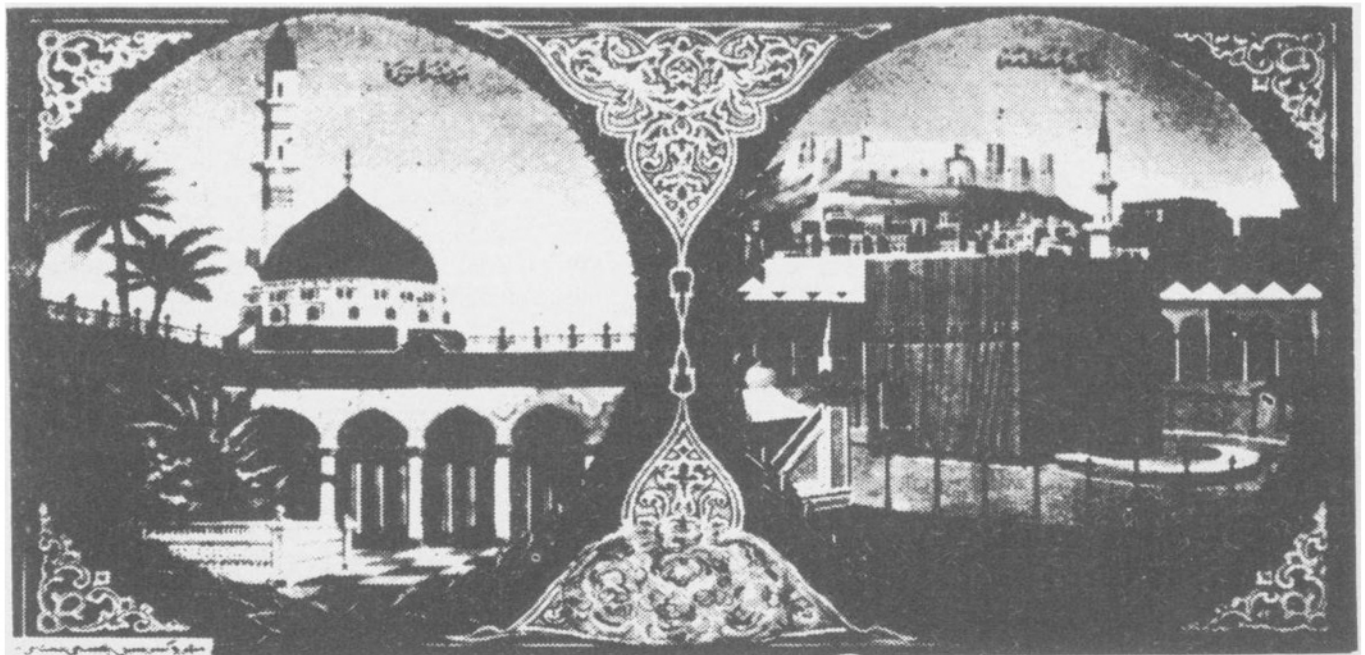
Man must learn to discord feelings and not become slave of false influences. One must recourse into the inner consciousness for a personal satisfaction to avoid being torn by the never-ending conflict of desires. Man has been in constant search for truth for centuries on end. Some have become indifferent to religion. Some have found their own doctrines in new **man-made movements**, abounding in more falsities. Yet others have become avowed atheists, vowing unto themselves never to make a turn in their telescopes. Man, through his lack of the **inner experience**, has brought humiliation and dishonour unto himself. Man's **unique incapacity** to fathom limitless truths brings with it untold bitterness.

Man's soul has become tortured. Human beings have lost self-confidence and the serenity of mind. The innate desire for peace has been torn to shreds by **invisible darts, poisoned thoughts** and **mysterious rays**. **Islam**, as a religion, has undergone all these violent attacks, but truth has emerged again and again, but not before many innocent victims have been claimed because of the falsity and hate for Islam, the great **sister-religion** of **Christianity**. The avalanche of hate has time and again descended upon helpless man or woman in a series of calamities. "Must humanity remain at the mercy of the evil influences created by the vicious opponents of **Islam**?"

Millions are poisoned each year, yet 18 million accepted Islam in **Africa** alone in the past 4 years.

During the brief interval of reading this, a fresh inspiration and a new vision of life's mission should dawn upon man's mind. This must settle down in the intelligent. Let truth reflect on man's conception and turn his telescope with a new found sensation and a new sense of security for **supreme happiness**. Within the privacy of the mind, one may awaken the mystical consciousness and be surrounded with an unbounded love for submitting to the **Prophecies of Jesus** as in the **Gospel of Barnabas**.

In doing so might mean war against the great and formidable world, against the unconscious power — blind multitude — the great war of **mind** against **matter**, of reason against prejudice, a war for the just against the unjust, a war for the spread of **God's mission on earth**. Behold, the fruits of the **great war**, undoubtedly close at hand — will establish **wisdom** and **clemency**, substitute the true for the false, regardless of menaces, insults, persecutions, calumny and exile. Such was the war that was fought by **Jesus Christ**. And what a man who will carry on that war for which **Jesus wept** and the **angels in Heaven smiled**, for from that tear of Jesus sprang the beginning of the mildness of the existing civilisation, a heritage reclaimed in the advent of **Prophet Mohammed**.



Mosque in Medina. Here (it is said in Traditions Hadis of the Prophet Mohammed) will Jesus be laid to rest after his second coming

The Kaaba — first House of Worship built by Prophet Abraham. Seven circumambulations by Pilgrims around the Kaaba exhibit Islam's acclamation of Prophet Abraham's monotheism

APPENDIX I

CORRUPTION BY MAN

All Bibles do not contain exactly the same books as those of the **AUTHORISED** or **REVISED VERSIONS**. The **DOUAY BIBLE** of the Roman Catholic Church contains what is known as Apocrypha. This comprises of **SEVEN** extra books in the Old Testament, namely: Tobit, Baruch, Judith, Wisdom, Ecclesiasticus, and 1 and 2 Maccabbees, together with seven extra verses in third chapter of **DANIEL** called "The Story of the Three Children". Of the 14 books held uncanonical by the Protestants, only seven are mentioned by the Roman Catholics. Calculatingly, but obviously, the **GOSPEL OF BARNABAS** has been conveniently omitted.

APOCRYPHA

A collection of books originally issued in the **AUTHORISED VERSION** of the Old Testament, but now commonly omitted. These books are recognised by the Church of Rome, but they are excluded by most Protestant Churches. The word **APOCRYPHA** means hidden. By earliest Churches it was applied to any professionally sacred or inspired writings which was considered objectionable. They were written in Greek. There has been occasion of considerable disputation in Greek, Roman and Anglican Churches.

(From New Standard Encyclopædia)

MEANING OF APOCRYPHAL

(From page 61 of Funk, Wagnall's Practical Standard Dictionary)

Fourteen books of the Septuagent and Vulgate not in the Canonical Hebrew Scriptures, and held uncanonical by most Protestants. One of the various collections of Apocryphal writings that abounded in the 1st and 2nd Centuries, in invitations of, or proposed as, additions to the New Testament Gospel. The Christians regard the **GOSPEL OF BARNABAS** as **APOCRYPHAL**.

Greek: Apo (away) Krypto (conceal) — Concealed away.

DR. H. SPENCER LEWIS, Ph.D., says:

"That from the year 328 A.D. there were held twenty Ecclesiastic or Church Council Meetings in which man alone decided upon the context of the Bible. Self-appointed judges in the Four Lateran Councils between 1123 A.D. and 1215 A.D. decided to expurgate from the Bible those sacred writings which did not please them."

REFLECTIONS FROM THE BIBLE

MATTHEW Chap. 4, Verse 10:

Christ rebukes satan saying "for it is written, thou shalt worship the **LORD** thy **GOD**, and **HIM** only shall thou serve.

MARK Chap. 12, Verse 29:

Jesus says: "The first of all the Commandments is: Hear, O Israel, the **LORD** our God is **ONE LORD**."

MARK Chap 12., Verse 30:

"And thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first Commandment.

APPENDIX II

THE ADVENT OF PROPHET MOHAMMED (PBUH) as foretold in the Bible

The prediction related to the coming of a future Prophet, and remaining doubts in connection with it, is dispelled when coupled with the Prophecies in GENESIS, of a PROMISED NATION from ISHMAEL, the abandoned son of HAGAR. While the admission, that the Greek word 'PERIKLUTOS', which is almost a literal translation for Ahmed or Mohammed, meaning the Praised One (vide page 163, footnote 4, 209-10) of the 'Religion of Crescent' by Rev. Dr. Tisdal, almost conclusively removes the last vestige of doubts that might still exist as to the identity of the person, whom the prediction relates: Paracletos (as now in the Bible) is a corruption from 'PERIKLUTOS'.

Jesus said, "And I will pray the FATHER and He shall give you another Comforter, that he may abide with you forever." (JOHN Chap. 14, Verse 16)

Jesus said: "But the Comforter, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (JOHN Chap. 14, Verse 26)

Jesus said, "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away the Comforter will not come unto you, but if I depart, I will send him unto you. (JOHN Chap. 16, Verse 7)

Verse 8 continued: "And when he is come, he will reprove the world of sin, and of righteousness, and of Judgement."

Verse 9 continued: "Of sin, because they believe not in me."

Jesus said, "But when the Comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me." (JOHN Chap. 15, Verse 26).

JOHN Chap. 16, Verses 12, 13, and 14:

Jesus said: "I have many things to say unto you, but ye cannot bear them now.

"Howbeit when he, the spirit of truth is come, he will guide you unto all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: And he will show you the things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you."

MATTHEW Chap. 21, Verse 43:

Jesus saith: "Therefore I say unto you, the KINGDOM OF GOD shall be taken from you, and given to a nation bringing forth the fruits thereof."

ACTS: Chap. 7, Verse 36:

This is that MOSES who said unto the Children of Israel, "A Prophet shall the Lord our GOD raise up unto you of your brethren, like unto me; him shall ye hear".

REFLECTIONS FROM THE BIBLE

MARK Chap. 12, Verse 32:

And the Scribe said unto him, Well Master, thou hast said the truth: for which there is ONE GOD; and there is none but HE.

JOHN Chap. 20, Verse 17:

Where Christ says to Mary Magdalene, "Go unto my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God."

LUKE Chap. 18, Verse 19:

Where Christ rebukes a certain ruler for calling him Good Master: "Why callest thou me Good?" "None is good, save ONE, that is GOD."

XX

Extracts (vide book by M. Lawal B. Augusto, Q.C. of Lagos, Nigeria), referring to page 5 of Introduction to the Book **"The History of the Origin of the Doctrine of Trinity in the Christian Church"** a Prize Essay by Hugh H. Stannus, which ran into the forty-first thousandth edition, The Rev. R. Spears gives this quotation, inter alia, in support of his view, from Macaulay:

"In the fifth century Christianity had conquered Paganism, and Paganism had infected Christianity. The Church was now victorious but corrupt. The rites of the Parthenon had passed into her worship 'the subtleties of the Academy into her creed'."

The foundation of this process seems to have begun at Antioch, Vide Acts 14:11-15. At page VII of the same book are given the following chronological data as to how the Religion practised by Christ had gradually become paganised and corrupted. Here are the data:

XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX

XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX

- A.D. 32:** About this time recorded "I ascend unto my Father and your Father; and to my God and your God."
- A.D. 57:** About this time Paul wrote "There is none other God but **One** . . . To us there is but **One God** the **Father and One Jesus Christ.**"
- A.D. 96:** About this time Clement wrote "Christ was sent by God and the Apostles were sent by Christ."
- A.D. 120:** The Apostles' creed begins to be known to the Church. It says, "I believe in God the **Father Almighty.**"
- A.D. 150:** Justin Martyr about this time began with Platonic teaching to corrupt Christian simplicity.
- A.D. 170:** The word 'Trias' first occurs in Christian Literature.
- A.D. 200:** The word 'Trinitas' is first used by Tertullian.
- A.D. 230:** Origen writes against prayers being offered to Christ.
- A.D. 260:** Sabellius teaches: **Father, Son** and **Holy Spirit** are three names for the same God.
- A.D. 300:** No trinitarian form of prayer are yet known to the Church.
- A.D. 310:** Lactanius (orthodox father) writes "Christ never calls himself **"God"**."
- A.D. 320:** Eusebius writes "Christ teaches us to call his **Father** the true **God** and to worship **Him.**"
- A.D. 325:** The Nicene Council agrees to call Christ '**God of God, very God of very God.**'
- A.D. 350:** Great conflicts in the church about the doctrine of Trinity.
- A.D. 370:** The Doxology "Glory to the Father, the Son and the Holy Ghost," composed and complained of as a novelty.
- A.D. 381:** The Council of Constantinople gives the finishing touch to the doctrine of 'three persons in one God'.
- A.D. 383:** The Emperor Theodosius threatens to punish all who will not believe in and worship the **Trinity.**

N.B.: Decree of Gelasius (496 A.D.) further condemned the GOSPEL OF BARNABAS

GOSPEL OF BARNABAS

PAGES 225-227

The Gospel of St. Barnabas was condemned by the "Christian Council" 300 years before the Birth of Prophet Mohammed. The first translations were only available to the world in the 16th century

THE ADVENT OF PROPHET MOHAMMED (PBUH) AS FORETOLD BY JESUS CHRIST (PBUH)

(Edited and translated from the Italian Manuscript in the Imperial Library at Vienna, by Lonsdale and Laura Ragg — Oxford, 1907)

Then said the PRIEST,
"How shall the Comforter be called
And what sign shall reveal his coming?"
Jesus answered:
The name of the Comforter
Is Admirable
For God gave him the name
When He had created his Soul,
And placed it in Celestial Splendour.
God said: Await Mohammed,
For thy sake I will create
Paradise, the World, and
A great multitude of creatures,
Whereof I make thee a present,
Insomuch that whoso
Shall bless thee shall be blessed,
And whoso shall curse thee
Shall be accursed.
When I shall send thee unto
The world, I shall send thee
As my Messenger of Salvation
And thy word shall be true,
Insomuch that Heaven and Earth
Shall fail,
But thy faith shall never fail.
MOHAMMED is his blessed name.
Then the crowd lifted up
Their voice saying:
"O God, send us THY Messenger.
O Mohammed, come quickly for
The salvation of the world".
And having said this,
The Multitude departed with the priest
And the Governor with Herod,
Having great disputations concerning Jesus
And concerning his doctrine.
Whereupon the priest prayed the governor
To write unto Rome to the Senate
The whole matter; which the Governor did,
Wherefore the Senate had compassion on Israel,
And decreed that on pain of death,
None shall call Jesus, the Nazarene,
Prophet of the Jews, either God or Son of God:
Which decree was posted up in the Temple,
Engraved upon copper.